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the parish. This honor belonged to the town of San José, but as national elections were near, it was felt that the proper time had come to make a bold attempt to have Canoncoa declared the leading village. The Inspector of Canoncoa visited with several Cayapa officials who lived up the Río Canoncoa, and he demanded fifty sucres from each adult male Indian. He said that this was needed to bribe the higher officials if Canoncoa were to take the place of San José. There were four or five days of rumor-mongering, mostly concerning the evasion of the people of Canoncoa, and then consensus was reached. Gabriel Ahuja, the /ʔaⁿʔi/, told the writer that he would have paid five sucres but that fifty was too much. Neither the Indians nor the citizens of Canoncoa contributed to the Inspector. As a result, San José continued to be the parish head, although a new teniente político was to replace the old one who had backed the losing party in the elections.

Attempts to encroach on Cayapa governmental offices may be seen in embryonic form in some of the school activities. For example, the school has been in operation for six or seven years. There has been a

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succession of teachers with varying degrees of competence. In 1960 the school teacher, who was a native of Camerones, began giving the Indian pupils drama lessons. The plays offered always involved Cayapa going to Negroes for advice. Generally, the plots involved marital bickering within the Cayapa families which were then solved by the Negro official. These scenes are always greeted with laughter by the assembled Cayapa who come to watch their children perform. No one would even dream of taking a family quarrel to a Negro official. It is interesting to note however, that one Negro is making some progress toward involving himself in Cayapa affairs. This Negro's name is Pindaleñas, and he presents a rather grotesque appearance. His nose has been entirely destroyed by the ravages of yaws, and his hands are twisted into the shape of talons. This man has the distinction of being the only Negro who speaks Cayapa. Since he lives very near the ceremonial center of Punta Venado, he has been hired by the /ʔinʸl/ to keep the church clean. Pindaleñas attends every fiesta and becomes actively interested in most of the legal cases. On several occasions he publically